

Millennial Star



The Late Sir Thomas Lipton

“Corkscrews have sunk more people than cork jackets ever saved.”

(See pages 577 and 586)



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THE LATTER-DAY SAINTS' MILLENNIAL STAR

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And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John 10: 16

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THIS WEEK'S COVER—

Beloved and known the world over, the late Sir Thomas Lipton is featured on this week's cover of the *Star*. He is shown in a familiar pose—at the wheel of one of his racing yachts. For many decades Sir Thomas was a leading figure in the yachting sport and tried unsuccessfully many times to win America's Cup, which he affectionately termed “That Bloomin' Mug.”

Born of Irish parentage in Glasgow in 1850, Thomas Lipton went to America as a young man and returned to his native Britain a few years later to become a successful and wealthy merchant. An active advocate of temperance, one of his statements in regards to liquor is quoted by Dr. Lyman L. Daines in an article, “Why Use Alcohol,” on page 586.

THE MEN AND THEIR MESSAGE

By PRESIDENT DAVID O. MCKAY

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled.
The dawning of a brighter day,
Majestic rises on the world.
The clouds of error disappear,
Before the rays of truth divine.
The glory bursting from afar,
Wide o'er the nations soon will shine.

THESE stanzas from the memorable hymn by Parly P. Pratt portray the significance of the event we celebrate.

One hundred years ago, approximately nine thousand persons stood on the banks of the Ribble River and saw nine persons baptized. Three hundred years ago, two hundred years before the first baptisms in Great Britain, Roger Williams, pastor of the First Baptist Church in America, resigned his position because, said he, he did not have the right to

represent God in things spiritual. There is no man on earth, said he, who has that right and authority, "nor can there be," he wrote, "until new apostles are sent by the great head of the Church for whose coming I am seeking." One hundred years ago, men stood on the banks of the Ribble River who declared that they had that authority; that new apostles had been sent; that God had commissioned men to represent Him here on earth; that the Father and the Son had appeared to men and established the

Pageant Address

This article is adapted from the address delivered by President McKay, second counsellor in the First Presidency, at the pageant and programme commemorating the British Mission Centennial, held Sunday, August 1st, in the Salt Lake Tabernacle.

Church of Jesus Christ as it had been established by the Saviour in the Meridian of Time. A marvellous declaration! No wonder nine thousand people assembled to watch those first baptisms by divine authority. It was a startling announcement to say that an angel had appeared to men!

The characteristics and ideals of those missionaries carried conviction with their words. They were humble men, ordinary men, but they possessed first a consciousness of the reality of their religion. A man who believes firmly will act faithfully and these men believed firmly; yes, more than believed, they knew "The thing a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious Universe, and his duty and destiny there, that is in all cases the primary thing for him, and creatively determines all the rest," says Carlyle. "That is his religion." Knowledge of the Restoration was the main spring of action of those men.

The second characteristic was their willingness to sacrifice personal convenience and worldly possessions for the truth. Although his family was dear to him and he should have to leave them almost destitute, Heber C. Kimball said he felt that

the cause of truth, the Gospel of Christ, outweighed every other consideration. Will you please keep these two characteristics in mind? The first will you associate, please, with that fundamental principle in character—sincerity? Carlyle says that there never was a great man who was not sincere. There may be sincere men who are not great, but no man can be truly great without that noble trait. These men radiated it. It was fundamental in their lives. Their religion was real, real as life. It *was* their life. It was comparatively easy for them, therefore, to make secondary to reality every other interest in life.

Heber C. Kimball went on that mission with a borrowed coat or a coat that was presented to him. When he was called, a man who was losing his faith said, "I will not help you a dime, and if you are cast on Van Demen's Land, I will not make an effort to help you." But Lyman E. Johnson said, "I do not want you to go on your mission, but if you are determined to go, I will help you all I can." Brother Kimball said, "He took his cloak from off his back and put it on mine, which was the first cloak I ever had."



President McKay

There is an example worthy of imitation—to-day with plenty some of us think we cannot arrange our affairs to go to preach the Gospel.

The third trait is responsiveness to inspiration. Through faithfulness and unwavering devotion, these men were not only anchored, but responsive to the Infinite. God guided them by inspiration.

The fourth outstanding characteristic of these missionaries was courage to defend the truth. When the Reverend Fielding warned Heber C. Kimball and his companions not to baptize those people, one hundred years ago, they answered as follows:

"They are of age and can act for themselves. We will baptize all who shall come unto us, asking no favours of any man."

Their determination to do the will of God though men oppose, calls to mind a scene that happened two thousand years before, when some other representatives of the Gospel stood before the officers in the Council and the High Priest, who said, "Did we not strictly command you that ye should not teach in this name?"

You remember Peter spoke and said, "We ought to obey God rather than men."

That was fearlessness in defence of right. I am glad to see this same spirit manifest to-day among a good many of our young men and women. There are some, of course, who are weak and hesitating, but I know that there are many to-day who have the courage to defend the right.

But it is not only the *men* in whom we are interested. True,

we honour them and all who have succeeded them, but the *message* they bore is of greatest importance. What is it? That God has restored the Gospel, and the authority to administer its ordinances, and conferred upon men the right to represent Him among the children of men. Startling! Glorious! All things pertaining to the Gospel are built around that one declaration. Out of it come other messages—honesty, sobriety, justice, unselfishness, benevolence, co-operation, initiative. It was summed up in the words of the man who met Charles Dickens on board the *Amazon*: "Universal brotherhood, peace and good will."

The world needs that message to-day even more than it did one hundred years ago. The world is in turmoil. It is in a state of flux. Men have lost their bearings. Nations are being torn asunder. People's faith in God is being shaken. Political propaganda is disseminating false principles of government. War is once again being advocated as a virtue. Peace is actually ridiculed.

Yes, to-day, as much as ever, if not more than ever, the world needs the Gospel of Peace, universal brotherhood, of love instead of hate. That is the message of the Gospel of Jesus Christ; that's the message these Elders bore a hundred years ago; that's the message two thousand missionaries are bearing in the world to-day.

"Truth will Prevail" was the significant banner displayed in the streets of Preston one hundred years ago. With that in mind, will you join me, in conclusion, in the tribute paid to truth by William George Jordan:

"A man cannot truly believe in God without believing in the final inevitable triumph of Truth. If you have Truth on your side you can pass through the dark valley of slander, misrepresentation and abuse, undaunted, as though you wore a magic suit of mail that no bullet could enter, no arrow could pierce. You can hold your head high, toss it fearlessly and defiantly, look every man calmly and unflinchingly in the eye, as though you rode, a victorious king, returning at the head of your legions with banners waving and lances glistening, and bugles filling the air with music. You can feel the great expansive wave of moral health surging through you as the quickened blood courses through the body of him who is gladly, gloriously proud of physical health. You will know that all will come right in the end, that it must come, that error must flee before the great white light of truth, as darkness slinks away into nothingness in the presence of the sunburst. Then, with Truth as your guide, your companion, your ally, and inspiration, you tingle with the consciousness of your kinship with the Infinite, and all the petty trials, sorrows, and sufferings of life fade away like temporary, harmless visions seen in a dream."

Let us strive to make

The clouds of error disappear,
 Before the rays of truth divine.
 The glory bursting from afar,
 Wide o'er the nations soon will shine.

RECIPE FOR HEALTH

By Elder Parry D. Sorensen

THE Latter-day Saint Word of Wisdom, which proscribes the use of tea, coffee and tobacco, and counsels against the use of too much meat, is one of the foremost means of bringing attention to the Church and its members. Unique among all other denominations, the Word of Wisdom provides a way of physical health for those who observe it.

Under the heading, "Sheffield Family's Recipe For Health," an article in the *Daily Independent* told of the District President George H. Bailey's family and their observance of the Word of Wisdom. Here are some excerpts:

"A 42-year-old Sheffield man, who has brought up a family of eight children who have never suffered any serious ailments and who himself looks not more than 22, claims to have discovered the secret of perfect health.

"Here is his health code:

"Eat meat sparingly, fresh fruit liberally, fresh and cooked vegetables regularly and grains (ground whole), in bread and porridge daily. Drink water, fruit juices, grain extracts or milk in abundance. No member of Mr. Bailey's family has ever tasted tea, coffee or alcoholic drinks.

"Their main drink is water . . . meat is only eaten about twice a week, except when fruit and vegetables are difficult to obtain.

"On the first Sunday in every month Mr. Bailey's family forego two meals. Mr. Bailey works near the furnaces at a Sheffield steel works, and even if he had to work on that particular Sunday he would observe the fast. He is convinced that the digestive system needs a complete rest periodically, and says he benefits enormously from the fast.

"Another of the 'Don'ts' in Mr. Bailey's health code is 'Don't use tobacco.'

"Mr. Bailey is president of the Sheffield Mormon Church, and claims that Mormons are healthier than most people. He points out that he and his family are merely following the Church's 'Word of Wisdom.'

"Members of the Church always pool the money they save by fasting, and this is distributed among the needy poor. . . Members of the Mormon Church also pay into a common fund one-tenth of their earnings."

Sheffield Family's Recipe For Health

A 42-year-old Sheffield man who has brought up a family of eight children who have never suffered any serious ailments and who himself looks not more than 22, claims to have discovered the secret of perfect health.

He is Mr. George Bailey, of the Newmarket road, Mansfield, Sheffield.

Here is his health code:

1. Eat meat sparingly, fresh fruit liberally, fresh and cooked, every tables regularly and grains (ground whole), in bread and porridge daily.

2. Drink water, fruit juices, grain extracts or milk in abundance.

3. On the first Sunday in every month forego two meals.

4. Do not use tobacco.

5. Mr. Bailey's family are merely following the Church's 'Word of Wisdom.'



Mr. George Bailey

He is convinced that the digestive system needs a complete rest periodically, and says he benefits enormously from the fast.

Another of the 'Don'ts' in Mr. Bailey's health code is 'Don't use tobacco.'

Mr. Bailey is president of the Sheffield Mormon Church, and claims that Mormons are healthier than most people.

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Members of the Church always pool the money they save by fasting, and this is distributed among the needy poor.

Members of the Mormon Church also pay into a common fund one-tenth of their earnings."



The Bailey Family

TWO KEYS TO SUCCESS

Centennial Conference Address

By ELDER ARTHUR WINTER

THE exercises of this afternoon have carried my mind back to over 50 years ago, when I was a young man in one of the branches in England. We did not there have any awards, any certificates, or any pins. What we did was done without any such rewards. We looked to a higher source for the compensation received for services rendered in the Church. I was born in England in the reign of Her Majesty Queen Victoria, of happy memory. I was educated here—what little education I had. I worked in England. I went through all the processes of development of the youth in England at that period, and I know what they meant. I do not know what changes have taken place since then and what it means to be a young man here at the present time.

Native Briton

Elder Arthur Winter is a native of Nottingham, who joined the Church in his youth and began working as an errand boy in the Church offices when 19 years of age. He is now chief clerk in the office of the First Presidency and treasurer of the Church Board of Education. He has an unusual record of more than 53 years of continuous service under five of the seven presidents of the Church.

I rejoice exceedingly that I have the opportunity of being with you at this Centennial. Three or four months ago I had no thought of coming. But somehow or other the spirit moved upon me to make an effort to attend this celebration. I do not think there is any man or woman in this congregation that has a greater reason to be thankful for the introduction of the Gospel in England than I have. It has changed my whole life. Everything I have I owe to the Gospel of the Lord Jesus Christ, and I know it is true. With the passage of time my testimony has not weakened or

become dim. It is stronger to-day than it ever was.

I want to say to you British people that there are two secrets of success in the Church of Christ. Rather, let me say there are two keys to success: One is the spirit of humility and the other the spirit of obedience. If you combine those two qualities and live in harmony with them you will make a success of your lives in the Church of Christ. If you forget them, if you are not humble, if you are not obedient, you will fail.

I just want to say one thing while I have this opportunity. It has been my good fortune from my youth up to be associated with the General Authorities of the Church. I have known five Presidents of this Church and have known them intimately. I went to Salt Lake City shortly after President Grant had been made an Apostle of the Church. He is the only man left of the General Authorities who were living at that time. Now, I want to say just one word about these men, as one Britisher to a multitude of Britishers here. I am not a man-worshipper. I suppose I have too much British blood

in me for that. I am not a sycophant. I do not "crook the pregnant hinges of the knee that thrift may follow fawning." But I want to say to you in all soberness and solemnity that from my experience with the Presiding Authorities of this Church you may be satisfied that they are men of God—men of pure lives, of devoted service, whose first and paramount impulse is the welfare of the kingdom of God and of His people. True, they have their weaknesses. They are human, and I thank the Lord they are. They perhaps do things sometimes which you might think were not exactly right. But the motives behind all that they do for the Church of Christ are of the highest standard and cannot be questioned. To me, their lives are above reproach, and I rejoice in the privilege of their association. I love them with all my heart and I am happy to have their confidence and blessing.

I do not know that it should be necessary for me to say that much about them. The Lord has chosen them. What more need we say? And He is sustaining them and His power is behind them. They are being inspired of Him to carry on His work. There is no question in my mind about that. I know that they are full of inspiration and light and power and blessing. I have seen it demonstrated on many occasions where the power of the Lord has been manifested through them, where the inspiration of the Lord has come to them and under that inspiration they have done things which the Lord has sustained and blessed for the benefit of His Church and kingdom. If I had time I could relate incidents along that line. I could tell you how the inspiration of the Lord has moved upon President Grant many a time when I have been with him, and no one can tell me he does not enjoy the inspiration and power of God. The presiding authorities of this Church hold the Priesthood of the Almighty and they exercise that power in righteousness to the blessing of the people. If we will listen to them, if we will heed their counsel and be guided by their inspiration we will prosper, and the Lord will bless us and magnify us and make us the people that He desires us to be. We also enjoy the Priesthood as they do, and in respecting the Priesthood we honour the authority which we ourselves hold, and unless we do that we cannot expect the Lord to magnify us and bless us.

My testimony to you, my brethren and sisters, is that this is the work of the Lord. It is the true Church, and the time will come when all people, the whole world over, will find out that this is indeed the Church of Christ. It is not the Church of Joseph Smith, it is not the Church of Brigham Young. It is not an American Church, it is not a British Church. It is a universal Church. It is the Church of God.

May the Lord bless us. May He bless Great Britain and all her people and may His power rest upon them. May the Church be built up in this goodly land that all may rejoice. Whenever you have success here my heart rejoices, though I am way over yonder. I know that this is the work of the Lord. I know that God has spoken through His prophet and I know that the Priesthood is here upon the earth and that the Lord is guiding His Church. May we always be guided by that Spirit, I humbly pray in the name of Jesus Christ, Amen.

THURSDAY, SEPTEMBER 9, 1937

EDITORIAL

"A CENTURY OF MORMONISM IN GREAT BRITAIN"

Practically every important centenary brings forth one or more books in which are recorded the events or accomplishments of the particular century concerned. The centenary of a college is often marked by volumes from its gifted Alumni.

Centenary Publications These volumes are either histories or other books which feature some phase of the life or the work or accomplishments of the institution. The centenary of a noted man usually sees the publication of one or more biographies of which he is the subject.

It is, therefore, fitting that the British Centennial should be marked by a volume of history which covers the work of the British Mission.

With sincerity and gratitude we congratulate Elder Richard L. Evans, who, in a clear-cut and masterly way, has risen to the occasion and has given us a volume the lack of which would have brought about a situation most regrettable.

Richard L. Evans, former British missionary, former secretary of the European Mission, former Associate Editor of the *Millennial Star*, and at present Managing Editor of the *Improvement Era*, is a man well equipped by nature and training and experience to perform well this important task. The title of the book appears at the head of this article. The story is charmingly written and reveals the literary gifts of the author.

The volume contains 256 pages divided into 28 chapters. While each chapter is a more or less complete story of itself, the interest awakened is so compelling that

Experiences of Early Missionaries it continues with the reader to the close of the book. Good examples of this are found in the words of Heber C. Kimball and Wilford Woodruff. Brother Kimball said: "We had to speak in small and very crowded houses and to large assemblies in the open air. Consequently our lungs were often very sore, and our bodies worn down with fatigue. Sometimes I was guilty of breaking the priestly rules—I pulled off my coat and rolled up my sleeves and went at my duty with my whole soul, like a man reaping and binding wheat, which caused the hireling priests to be very much surprised."

The author continues the story: "The people flocked in great numbers to hear them. . . . On the journey ten persons were baptized, two of them Methodist preachers. . . . The resident brethren and sisters worked in unity and love, and largely conducted their own affairs, in accordance with general instructions, thus leaving the missionaries free a greater part of the time to proclaim their message to others, which they willingly and effectively did."

In one large barn they placed a barrel in the centre upon

which Heber C. Kimball stood and preached the first principles of the Gospel. One said, "Please, sir, will you baptize me?" "And me! And me!" exclaimed more than a dozen voices. Elder Kimball went down into the water and baptized twenty-five.

From the account of the labours of Wilford Woodruff comes the story of the conversion of John Benbow, at whose home, Hill Farm, Herefordshire, Wilford Woodruff was entertained. "John Benbow proved to be a wealthy and independent farmer who lived in a rural mansion with his good wife, Jane Benbow. They were members of an independent church body that had severed relations with the Wesleyan Methodists and had taken upon themselves the name 'United Brethren.' There were approximately six hundred in the society—truth-seekers almost without exception. Among their number were forty-five licensed preachers. At their disposal were many licensed meeting rooms.

"Upon rising on the morning after his arrival Elder Woodruff informed Mr. Benbow of his desire to begin at once upon the business that brought him there—that of bearing witness of the Gospel restoration. . . . In the Benbow home was a commodious room licensed by law for preaching. The use of this room the worthy Mr. Benbow proffered. He did more than that—tidings were sent from farm to farm that a missionary from America would hold forth at the Benbow home that evening.

"Elder Woodruff writes: 'As the time drew nigh many of the neighbours came in, and I preached my first Gospel sermon in the house. I also preached at the same place on the following evening, and baptized six persons, including Mr. John Benbow, his wife, and four preachers of the United Brethren. I spent most of the following day in clearing out a pool of water and preparing it for baptizing, as I saw that many would receive that ordinance. I afterwards baptized six hundred persons in that pool of water.'

The final chapter is entitled "Challenging Conclusions." In this chapter attention is drawn to the fact that the Gospel has been preached in Great Britain almost as long as it has in America. The author says we cannot avoid imagining how large, strong and important the body of the Church in Great Britain might be to-day had it not been for immigration.

In his interesting way the author draws attention to the fact that during the century there have been years of many conversions and there have been years when very few have been brought into the fold. With a statement that these wide variations are difficult to explain, the author remarks; "When Heber C. Kimball and his immediate successors preached in British lands, the 'field was white, already to harvest,' and these noble men of God thrust in their sickles and reaped gloriously. Since then there have been seasons of lean and seasons of abundance, with cycles that rise and fall. . . . But the writer knows of no law, natural or ecclesiastical, which would justify the conclusion that one harvest may not be followed by another."

—RICHARD R. LYMAN

WHY USE ALCOHOL ?

By DR. LYMAN L. DAINES

" . . . Inasmuch as any man drinketh wine or strong drinks among you, behold it is not good, neither meet in the sight of your Father . . . ; strong drinks and tobacco are not for the body, and are not good for man." —Doctrine and Covenants, Section 89

"It is not for kings, O Lemuel, it is not for kings to drink wine; nor for princes strong drink.

"Lest they drink, and forget the law, and pervert the judgment of any of the afflicted."—Proverbs 31: 4-5

EVERY normal individual has a desire to make something of his life. The possibility of accomplishing this most worthy ambition depends largely on making use of every opportunity for development. Modern life is complex and complicated, competition is keen, and to excel requires one's very best efforts. We have records of people succeeding in spite of severe handicaps, but this is not the likely outcome of the average person. It is a serious thing for any individual to develop habits which will definitely interfere with the attainment of an efficient life. Among the habits which will prove to be severe handicaps in life are those which have to do with the use of alcohol and tobacco. It is worth while to pause and seriously consider whether the so-called advantages of these habits are equal to the disadvantages.

To the chemist there are hundreds of alcohols. To the layman there are only two: methyl or wood alcohol, ethyl or grain alcohol. Wood alcohol is known best for its deadly affinity for the optic nerve. Chemically, it is the simplest of the alcohols, and is produced commercially by the destructive distillation of wood. The body eliminates it with great difficulty; consequently it frequently causes blindness and death.

Ethyl alcohol is produced, not only from grains, but by fermentation of mash from any vegetable matter that contains even a modicum of sugar. Ethyl alcohol is the active principle in all liquors and alcoholic beverages.

Ethyl alcohol is definitely classified as a poison. Every standard textbook on poisons carries a detailed, lengthy description of ethyl alcohol. All authorities agree that it is definitely injurious to living cell or animal life. It is used widely as a preservative of plant, and animal life for study purposes, because it is so effective in entirely preventing or inhibiting life process and cell growth, and preserving the shape and form without deterioration.

That the excessive use of it for beverage purposes has been the direct cause of enormous loss of human life is absolutely without refutation. Pure alcohol is so injurious to the stomach tissues that it cannot be used as a beverage without diluting it. Whiskey, rum, gin, and brandy contain from 45 to 50 per cent. of alcohol; wines from 7 to 20 per cent.; beers from 2 to 6 per cent. of alcohol.

Experts in drugs and poisons tell us that ethyl alcohol is not merely a narcotic but an anaesthetic; its chief action is upon the nerve cells of the brain, which it narcotizes, and, if applied

in sufficient quantity, kills. In this action it is similar to its chemical cousin, ethyl ether which is used as an anaesthetic in surgery.

This explanation is given by Dr. Haven Emerson in his writings on alcohol:

The man who takes a drink thinks he is stimulated because one of the first effects of alcohol is to narcotize those elements in the brain and the central nervous system that are sometimes spoken of as the inhibitory centres. (This is one of the greatest dangers of alcohol.) These centres are the brakes upon our instinctive conduct. They are the monitor of society placed within us to put down the insurrections of the savages we basically are. And in a complex social world, their constant vigilance is all too likely to be annoying, it is from them that worries and anxiety may roughly be said to proceed. When, therefore, the narcosis of alcohol relaxes them, the worries and anxieties and feeling of inferiority begin to disappear. The result is a sense of well-being and release.

As the ingestion of alcohol continues, its narcotic effect spreads more widely. The motor centres, that control everything from the movements of the limbs to the articulation that produces speech, find their normal paths through the neuromuscular system invaded.

When this happens, the drinker is drunk. Further doses will make him unconscious. If he manages to take big enough doses before he passes out, he will die—the prime cause of alcoholic death being paralysis of the respiratory centres following unconsciousness.

This is acute poisoning just as surely as if he had taken a large dose of strychnine.

The fatal dose of alcohol, according to Dr. R. W. Webster in his text-book on Toxicology, varies with the individual and his state of health and with the strength of the beverage. In the greater

number of cases reported involving adults, from one to two pints of whiskey or brandy were consumed. In most cases, however, a smaller quantity would probably be fatal. From $3\frac{1}{2}$ to 7 ounces of pure alcohol is usually considered the minimum fatal dose, if taken at one time. Infants have died from two tablespoons of brandy and from one to two ounces of alcohol would be fatal to children under twelve years.

Drinking is decidedly an economic burden when we think of the dire after effects. It is always hard on the average family pocket-book. It fosters poverty and thriftlessness, and is a recognized factor in crime. As far back as 1875, a reliable committee in New York City studied the drink problem and reported that 75 per cent of all the crime in that city could be traced directly or indirectly to the use of intoxicating liquour. Criminologists make similar claims to-day.

The late Sir Thomas Lipton proclaimed that "Corkscrews

An Authority

This article, in support of the Latter-day Saint Word of Wisdom, comes from the pen of an eminent medical authority on the subject. Dr. Daines is dean of the School of Medicine at the University of Utah. He is a member of the General Board of the Young Men's Mutual Improvement Association.



Dr. Daines was assisted in the preparation of the article by Elder M. Elmer Christensen, Utah State Chemist, who is also a member of the Y.M.M.I.A. General Board.

have sunk more people than cork jackets have ever saved." As inhibitions, sorrow, and worries are drowned and sink with liquor, they pull ambition, self-respect, and mentality down with them.

At Columbia University, Dr. Hollingworth carried out some experiments on the effect of alcohol on ability to drive a car. He discovered that the normal eye can see distinctly about thirty feet ahead. As much alcohol as is in a glass or two of beer was found to reduce a driver's ability to measure distance as much as one-third. Also it inclined to narrow the field of vision. Narcotizing the nerve centres caused the driver to see less; it affected his head-and-hand teamwork. These days one cannot afford to slow down one's reaction on the highway.

It is estimated that even small amounts of alcohol change the reaction time of most individuals to permit a difference of a quarter of a mile in the position of a rapidly travelling aeroplane between the warning observation of danger and the moment of effective response by a pilot, and of 15 to 30 feet in the position of an automobile travelling at 35 to 50 m.p.h.

We read much concerning the drunken driver, but a worse menace is the drinking driver. A person need not be drunk in order to cause an accident. Dr. Richard C. Cabot, of Harvard, says: "Moderate drinkers are the most dangerous drivers in this fast-moving age. In 1931 they killed more people than influenza, diphtheria, and typhoid put together."

Alcohol gives a feeling of warmth or vigour or exhilaration, when it does not really exist; tobacco gives a feeling of rest which is not really restful—hence tobacco and alcohol force the nervous system to lie.

The fine fibre of character deteriorates and undergoes disintegration, resulting in broken promises, lowered standards of veracity, dulled sense of honour and spiritual weakness. There is less ability to appreciate nice shades of right from wrong, and great moral principles. High motives and inspiring attitudes lose their power to influence, and the future no longer reaches back its hand to guide the present. The better nature has lost its supremacy.

When young men and women, who have been active members of the Church, begin to fall to the temptations of tobacco and liquor, almost invariably they lose interest in religion. Perhaps they have not really lost interest, but their honest natures will not let them try to mix the two, and so they stay away from Church until they become weaned from its influence.

Force of character is the first great loss to the individual who indulges in alcoholic beverages, and with this loss goes self-respect. It is an admission of weakness, of inability to meet life and cope with its problems. There is nothing about which people are more deceived than how they act when they drink, and there is nothing about which people will lie more fluently than the after effects of drinking.

With this array of evidence against the use of alcohol as a beverage, we cannot help asking, *Why use alcohol?*

IS IT THE END ?*By J. Raymond Huish.*

"Is death the end?"
 Ah, no; but let us rather say
 It is the dawning of a brighter day
 That will extend
 Through countless ages of eternity.

"Is death the end?"
 Not so. 'Tis but an open door
 Through which the spirit passes to explore
 New worlds that end
 When time and space and being are no more.

"Is death the end?"
 'Tis but fulfilling God's decree,
 Which sets the immortal spirit free
 That it may wend
 Its way to heights undreamed by you and me.

"Is death the end?"
 'Tis only the eternal way
 That God prepares this lowly, mortal clay,
 That He may send
 Unto each soul a glorious resurrection day.

A CHRISTMAS STORY AND POEM CONTEST

Due to the large number and general excellence of entries in the Centennial Writing and Poetry contests sponsored by the *Star* as a part of the Centennial observance, the *Star* will sponsor a Christmas Story and Poem contest. It will be open to any reader of the *Star*, member or non-member.

Complete announcement of rules, etc., for the Christmas Story and Poem contest will appear in next week's *Star*. The winning entries will be published in a Christmas edition, which will be issued December 16th.

IRISH DISTRICT CONFERENCE

The autumn series of district conferences began Sunday, September 4th, when Irish District Conference sessions convened in Belfast, with President Hugh B. Brown as principal speaker. More than 200 were in attendance at the evening session, more than two-thirds of whom were non-members. Brother Christian Steele, formerly first counsellor in the District presidency, was sustained as District President to succeed President Benjamin R. Birchell.

President Brown and Elder Coe

R. Larkin, Ronald H. Hebdon, Wendell C. Fowler, Clyde L. Barraclough, A. Burt Keddington, and Kenneth M. Williams were speakers at the evening session, conducted by Supervising Elder Eldon T. Lindsay, who also conducted the afternoon meeting. Speakers at that meeting were President Brown, Elder Lindsay and Elder Harold P. Mogerley.

Morning session speakers were President Steele, who also conducted, Elders Norman E. Weston, Ross S. Layton, Clarence R. Silver and President Brown.

NEWS OF THE CHURCH IN THE WORLD

A MONUMENT of granite and bronze erected in honour of Charles Coulson Rich, famous Pioneer apostle and early missionary to Britain, was recently dedicated at Paris, Idaho. The monument, an eleven foot, graduated granite shaft, topped by a bronze bust of Apostle Rich, was erected under the auspices of the Utah Pioneer Trails and Landmarks Association, Bear Lake and Montpelier Stakes, and the Rich family, and dedicated by President David O. McKay. Elder Rich was major-general of the Nauvoo Legion, alderman in the Nauvoo City Council, and chairman of the first committee to organize civil government in the Rocky Mountains. Besides his pioneering enterprises in Utah, he directed a colonizing party in California in 1849, served as a missionary to England in 1860-62, and in 1863 led a group of colonists to Bear Lake Valley, Idaho, where he lived until his death. Governors of two states, Elder Henry H. Blood, of Utah, and Barzilla W. Clark, of Idaho, were in attendance, as well as other civic and Church officials.

HILL CUMORAH was the scene of special services at which Elder John A. Widtsoe, of the Council of the Twelve Apostles, dedicated the Bureau of Information established there, on a recent trip to the Palmyra District. Accompanied by Sister Widtsoe, he is making a six-weeks' tour of the Eastern States Mission, and will organize the New England Mission. Dr. Carl F. Eyring has been appointed to preside over the new mission, with headquarters in Boston. Before returning home Elder Widtsoe will attend the Institute of Human Relations in session at Williamstown, Massachusetts.

MEMORIAL services were held at three historic spots along the old Pioneer trail into Salt Lake City, on Saturday, August 28th, in connection with the annual mid-summer field meeting of the Oregon Trail and Memorial Association, national organization in America. A special pilgrimage from Henefer to Salt Lake City over the trail of the Mormon Pioneers featured the programme, with memorial services at the top of Big Mountain, from where the Pioneers had their first glimpse of Salt Lake Valley; on the top of Little Mountain, near the site of Brigham Young's last camp; and at the site of the new "This Is the Place" marker near the mouth of Emigration Canyon. The last of the services was broadcast by radio.

THREE Latter-day Saint missionaries are members of a London team chosen to play a basketball match against a Birmingham side. The match will be played on Friday, September 17th, at Birmingham, and will be broadcast over the national programme of the B.B.C., beginning at 8.40 p.m. Missionaries on the London team are Elders Edmund M. Evans, Wilford A. Kowallis and Parry D. Sorensen.

AMONG the missionaries recently returning to their homes in America, after serving for two years and being honorably released, was Elder Evan Arthur, 76 years of age, who has served three missions to Britain since 1924. His first mission was from 1924 to 1926, the second in 1929-32, and the third from 1935 to 1937. On his first mission, Elder Arthur presented a copy of the Book of Mormon to the Right Honourable Lloyd George. Elder Arthur was born in Blaenavon, Wales, joined the Church and emigrated to America when 14 years of age.

CENTENNIAL PICTURES.

Copies of any Centennial conference pictures which appeared in the No. 35 *Star* of August 19th, may still be obtained from the *Millennial Star* office. The price is 3d. per print, post paid. Address your orders, with remittance, to: Picture Editor, *Millennial Star*, 5 Gordon Square, London, W.C.1.

OF CURRENT INTEREST

SKIMMING over the surface of Lake Maggiore, Switzerland, at the rate of 128½ miles per hour, Sir Malcolm Campbell set up a new world's speedboat record on Thursday, September 2nd, thus beating by more than five m.p.h. the previous record held by Gar Wood, of America. Sir Malcolm set the speedboat record within one day of the second anniversary of his 301 m.p.h. land speed record, established on the Bonneville Salt Flats, Utah, on September 3rd, 1935.

A PHOTOGRAPHIC LENS believed by its makers to be the fastest in the world, has been made in Rochester, New York. Designed by Dr. Wilbur B. Rayton, it is described as six and one-half times faster than the fastest "candid camera," with an F/1.5 lens. The speed of the new lens is F/0.59. Recently completed tests at the Mount Wilson observatory show it capable of taking pictures of light rays which left distant stars before dinosaurs trod the earth.

DRY GRASS may take the place of hay in British farming. Experiments with grass-drying are causing agriculturalists to predict it will play an important part in the future. With the unsettled English climate unfavourable for hay-making, many centres profited last year from artificially dried grass and this year more are trying it. Research carried out during the last 10 years has shown with convincing evidence that the process, which involves the use of hot gases or radiation, produces a food almost as rich as linseed cake, with carotene and mineral content almost equal to fresh spring grass. If fed to dairy cows it results in rich coloured milk—a condition which usually only occurs when cows are turned out in the spring.

MORE THAN 800 Indians from the five tribes of southern Alberta, Canada, recently celebrated the signing 60 years ago of Treaty No. 7, in which their forefathers promised the "Great White Mother" to end for all time tribal warfare between the Stoneys, Blackfeet, Sar-

cees, Bloods and Piegans. They presented a colourful spectacle as they gathered in Banff, with their faces covered with old-time war paint, their heads surmounted by huge headdresses, and with necklaces of wolves' teeth around their necks, and scalping knives, bows and arrows belonging to their ancestors in their hands. Outstanding were six Blackfeet clad in beaded buckskin garments similar to those worn when Governor Morris and Chief Crowfoot signed the historic treaty.

AUSTRALIA next year will celebrate the 150th anniversary of its foundation with an ambitious programme of pageantry and sport, extending from January 26th to April 25th. During this time tourists from many lands will cross the seas to visit the southern continent. It was on January 26th, 1788, that Captain Arthur Phillip sailed into the now world-famed harbour of Port Jackson with the "First Fleet" and established the settlement around which Australia has grown to nationhood. The world has seen it develop until to-day it is a country of vigorous, primary and manufacturing industries, outstanding scenic beauties and high standards of living.

NEUTRALITY in the Spanish War is urged in a pamphlet exhibited in a display held in the Bodleian Library in Oxford. The pamphlet, however, is 100 years old, having been published in 1837. Celebrating the centenary of Queen Victoria's accession, the Bodleian is exhibiting a number of the most notable books which it acquired during the year when she ascended to the throne. Among them is the first edition of Charles Dickens's "Pickwick Papers." In those days the university was objecting to the Great Western Railway extending its main line to Oxford on the ground that "any greater facilities of travelling between the university and the metropolis than those which they now enjoy will be extremely injurious to the discipline of the university."

FROM THE MISSION FIELD

Arrival and Assignment—

Elder Hugh Card Brown arrived from Salt Lake City on August 17th, and was assigned to labour in the British Mission Office. Elder Brown is the son of President and Sister Brown, and attended the International Boy Scout Jamboree in Holland before coming to the Mission field.

Transfers—

Elders Richard S. Tanner and Paul L. Badger were transferred from the British Mission Office to Scottish District on September 3rd.

Appointment—

Elder Edwin H. Lauber was appointed executive secretary of the Y.M.M.I.A. and manager of the Mission bookstore on September 3rd.

Release—

Elder A. Leslie Derbyshire, who has laboured in Leeds and Newcastle districts (Supervising Elder of the latter) and the British Mission office, was honourably released September 1st to return to his home in Salt Lake City, Utah.

Doings in the Districts—

HULL—Forty members and friends of Hull Branch held an outing to Little Switzerland, North Hessele, on Wednesday, August 25th. After supper the group joined in playing outdoor games. Hull M Men were defeated by the Thornbury Trojans in the League Cup Finals on Monday, August 23rd. Because of a late start only five innings were played.

SHEFFIELD—On Saturday, August 14th, Thelma Mottishaw, of Doncaster Branch, was baptized by Brother James R. Bargh and confirmed by Elder Russell Barnes Beard.

Lady Missionary Florence Malmberg and Elder Ferrell K. Walker visited the Southey Green Adult School in Sheffield on Sunday,

August 22nd. Sister Malmberg delivered an address entitled "The Place of Women in the World."

Sheffield District M Men won a return baseball match from a team of Askern men on Saturday, August 28th, by a score of 22-11. Askern had won a previous match at Sheffield, 17-10. Sister May Prince, sponsor of the Askern team, provided refreshments afterwards at an entertainment in Askern Parish Hall.

Members and friends of Rawmarsh and Doncaster branches met in the Doncaster Municipal Baths on Tuesday evening, August 31st.

Doncaster Branch held its opening M.I.A. social of the 1937-38 season on Thursday, September 2nd. Musical numbers and sketches were rendered. Proceeds will be used for a new organ.

LONDON—Sisters Eda V. Longbone and Yvonne N. Skelcher were set apart as first and second assistants, respectively, to Brother Edward P. Thompsett, superintendent of the Sunday School at Brighton Branch, on Sunday, August 29th.

WELSH—At baptismal services held in Ponsarn on Thursday, August 19th, the following were baptized and later confirmed at a meeting in the Merthyr-Tydfil Chapel: Ralph Pulman and John Griffiths, baptized by Supervising Elder Theron L. Labrum and confirmed by Elders Donald L. Johnson and J. Albert Pennock, respectively; John Howells, Olive Gwenlion Pritchard, and Margaret Beyon, baptized by Elder J. Albert Pennock and confirmed by Elders Theron L. Labrum, Donald L. Johnson, and District President Richard Thomas, respectively; and Lilian Pritchard and Victoria Smith, baptized by Elder Donald L. Johnson and confirmed by Brother Thomas and Elder Labrum.

DEATH

HARCOMBE—Sister Emma Harcombe, of Bristol Branch, passed away Monday, August 20th. She was 28 years of age. Branch President W. F. Collins conducted the funeral

services held at Greenbank on August 25th. Speaker was Supervising Elder Carl B. Bradshaw, and Elder William B. Hawkins dedicated the grave.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

- Aberdeen:**
Corn Exchange,
Hadden Street,
Off Market Street.
- Accrington:**
L. D. S. Hall,
Over 9, Church St.
- Airdrie:**
L. D. S. Hall,
40, Hallcraig Street.
- Barnsley:**
Arcade Buildings.
- Batley:**
L. D. S. Hall,
13, Wellington Street.
- Belfast:**
Arcade Buildings,
122, Upper North St.
- Birmingham:**
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.
- Blackburn:**
L. D. S. Hall,
St. Peter's Street.
- Bolton:**
Corporation
Chambers.
- Bradford:**
L. D. S. Chapel,
Woodlands Street,
Off City Road.
- Brighton:**
105, Queen's Road.
- Bristol:**
Hannah More Hall,
45, Park St., Clifton.
- Burnley:**
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.
- Cardiff:**
Enquire:
98, Albany Road.
- Clayton:**
Central Hall.
- Derby:**
Unity Hall.
- Doncaster:**
L. D. S. Hall,
Trafford Street.
- Dublin:**
L. D. S. Hall,
8, Merrion Row.
- Eastwood:**
Library, Church St.
- Edinburgh:**
Ruskin House,
15, Windsor Place.
- Gainsborough:**
L. D. S. Hall,
Curtis Yard.
- Gateshead:**
Westfield Hall,
Westfield Terrace.
- Glasgow:**
L. D. S. Hall,
4, Nelson Street.
- Great Yarmouth:**
L. D. S. Hall,
66a, South Quay.
- Grimsby:**
Thrift Hall,
Pasture Street.
- Halifax:**
L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.
- Hexham:**
Deseret,
Alexandra Terrace.
- Hucknall:**
Byron Buildings.
- Hull:**
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.
- Hyde:**
L. D. S. Hall,
Reynold Street.
- Kidderminster:**
L. D. S. Chapel,
Park Street.
- Leeds:**
L. D. S. Hall,
5, Westfield Road.
- Leicester:**
All Saints' Open,
Great Central Street.
- Letchworth:**
Vasanta Hall,
Gernon Walk.
- Liverpool:**
L. D. S. Chapel,
301, Edge Lane.
- London:**
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea,
149, Nightingale Lane,
S.W.12.
- Loughborough:**
Adult School.
- Lowestoft:**
L. D. S. Hall,
20, Clapham Road.
- Luton:**
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.
- Mansfield:**
39a, Albert Street.
- Manchester:**
L. D. S. Hall,
88, Clarendon Road.
- Merthyr Tydfil:**
L. D. S. Chapel,
Penyard Road.
- Middlesbrough:**
L. D. S. Hall,
188, Linthorpe Road.
- Nelson:**
L. D. S. Hall,
10, Hibson Road.
- Northampton:**
L. D. S. Chapel,
89, St. Michael's Str.
- North Walsham:**
Enquire:
32, Norwich Road.
- Nottingham:**
L. D. S. Hall,
8, Southwell Road.
- Norwich:**
L. D. S. Chapel,
60, Park Lane.
- Nuneaton:**
Masonic Hall.
- Oldham:**
L. D. S. Hall,
Neville Street.
- Plymouth:**
L. D. S. Hall,
34, Park Street,
Tavistock Road.
- Pontllanfraith:**
Enquire:
81, Brynteg Street.
- Portsmouth:**
Pimco Hall,
Heidelberg Road,
Southsea.
- Preston, Lancs:**
L. D. S. Hall,
96, Friargate.
- Rawmarsh:**
L. D. S. Hall,
Main Street.
- Rochdale:**
L. D. S. Chapel,
Lower Sheriff St.
- Sheffield:**
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.
- Shildon:**
L. D. S. Hall,
100, Main Street.
- Skelton:**
Scott Rooms,
Boosebeck Road,
Skelton Green.
- South Shields:**
L. D. S. Chapel,
98, Fowler Street.
- St. Albans:**
49, Spencer Street.
- Sunderland:**
L. D. S. Chapel,
18, Tunstall Road.
- Tipton:**
Enquire at:
72, Tursfield Road.
- Varteg:**
Memorial Hall.
- West Hartlepool:**
L. D. S. Chapel,
7, Osborne Road.
- Wigan:**
L and Y Station.
- Wolverhampton:**
L. D. S. Hall,
Washington Building,
Berry Street.

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